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Where'er my footsteps turned
 Her voice was like a hidden bird that sang;
 The thought of her was like a flash of light
 Or an unseen companionship.—*Wordsworth [of his sister].*

Wordsworth and his exquisite sister are with me. Her information various; her eye watchful in minutest observation of Nature; her taste a perfect electrometer.—*Coleridge.*

THE STOIC.

Fearless, regretless, invincible, impassive,
 Unwounded with wounds, and in sickness still whole,
 At large when in prison, more free when a captive,
 The gods cannot break his adamantean soul.

ANTI-STOIC.

Soft, sensitive, wayward, full of hopes and regrets,
 Cast down with a look, only strong with caresses,
 Changeable as water, save when love him besets,
 Wine, the Muses, and women be life-long blessings.

J. ALBEE.

BOOK NOTICES.

SENECA AND KANT; OR, AN EXPOSITION OF STOIC AND RATIONALISTIC ETHICS, WITH A COMPARISON OF THE TWO SYSTEMS. By Rev. W. T. JACKSON, Ph. D., late Professor of Modern Languages in Indiana University, Dayton, Ohio. United Brethren Publishing House, 1881.

This essay is an extension of a thesis originally prepared for the degree of Ph. D. in Michigan University. It contains a short but clear statement of the historical origin of stoicism, and of the ethical doctrines of stoicism, and especially of the stoicism of Seneca, as well as of the ethical system of Kant, and a comparison and criticism of the systems of Seneca and Kant. The most original part of the essay is undoubtedly the presentation of the views of Seneca, as based upon an examination at first hand of that writer's *De Providentia*, *De Tranquillitate Animi*, *De Brevitate Vitæ*, *De Vita Beata*, and *Epistolæ*. This part of the treatise is worthy of high commendation, although, perhaps, the dialectical movement by which the purely negative side of stoicism developed into the positive doctrine of cosmopolitanism might have been more clearly brought out. The corresponding statement of Kant's ethical system, while it rests upon the *Groundwork of the Metaphysic of Ethics*, and is very clear so far as it goes, cannot be regarded as adding much to our knowledge of his rather complex and by no means self-consistent